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DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

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TERMS AND MEANS.

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FOR THE CIRCULAR.

Passages in the History of Faith.

The passage of the children of Israel out of Egypt, was an event of great moment in the history of faith. It was the end of a long and grievous bondage, and the beginning of a glorious dispensation ministered by angels, and teeming with special manifestations of God's power. Moses, the chief actor in the scene, has left on record a simple and faithful history, that will stand through all time, as an encouragement to faith, and a warning to unbelief. A solemn feast was instituted at the time, and was enjoined as a perpetual memorial. By this, and by constant reference to it, God endeavored to print on the national mind, the great lesson then learned. In all their subsequent backslidings, they were pointed back to the time when God brought them up out of Egypt with 'a mighty hand and an outstretched arm.'

There is frequent allusion to this great fact in the New Testament. The apostles hold it up as an ensample of mighty deeds performed by faith, or of unbelief rushing on its own destruction.

This history, and the application of it, have been to me, of late, food for faith; and with the hope that they may be such to others, I transcribe some of my reflections upon them.

Before the appearance of Moses, the Israelites were wholly subject to the king of Egypt: their bondage was bitter, and their cries for relief coming unto the ears of the Lord, Moses was appointed to lead them out of their prison-house. But how evident it is that the first effect of Moses' mission was to increase their affliction. It rendered them ten-fold more the objects of Pharaoh's jealousy and rage: it unsettled them from their old habits and homes, and demanded of them faith in a leader whom they 'understood not'—commissioned by a Being whom they knew only by tradition, as 'their fathers' God.' This exercise of faith was new and trying to them; for years of bondage had nearly quenched the hope and courage in their hearts. But the set time for their deliverance had come, and God through Moses, kept up an increasing pressure on the spirit of unbelief, adding proof after proof of his power and special providence over them, till he gradually strained them up to the earnestness required for their departure from Egypt. On the other hand, God's displays of miraculous power, which nourished the seed of faith in the Israelites, only increased the hardness and obstinacy of Pharaoh's unbelief, and of course increased the obstructions he placed in the way of their obeying Moses. The children of Israel became the battle-field on which God and the devil tried the strength of their respective forces.—The conflict grew fiercer and fiercer, until the final victory was gained by faith, and unbelief sank with Pharaoh and his host, in the Red Sea. There the Egyptian power was wholly broken, and Israel, with songs and dances, celebrated their deliverance. Thenceforward they were free to follow the inspiration of Moses, and obey the God of their fathers.

This history of the passage of Israel, out of the land of Egypt, is an illustration suitable to all times and circumstances, of the struggle

between faith and unbelief. The individual believer can see by it, as in a glass, the outline of his own transition from the 'kingdom of darkness, to the kingdom of God's dear Son.'

But the application is more complete, when in the course of human progress the hour arrives for the birth of a new dispensation—when the old established forms and dead systems of a dark age must give place to a new development of living truth. The advent of the gospel, and its history during the period when Judaism was vanishing away, present an exhibition of this world-long warfare on the grandest and most extensive scale.

In the Reformation under Luther, in the flight of the Pilgrims, and in all the steps by which mankind have risen from darkness and ignorance, we see more or less distinctly the strivings of these same antagonists, *faith* and *unbelief*, resulting always in the triumph of faith.

All the forerunning signs which precede one of these important periods in the history of man, have attended the rise and progress of the Gospel of Holiness. We have seen the spiritual part of the churches waking up to a sense of the bondage of sin, and heard their prayers for salvation ascending day and night. We know too, that God heard that prayer—that he prepared the soil, and scattered the seeds of faith far and wide; and chose and commissioned a leader as he did Moses, that under his guidance and instruction, and strengthened by continued proofs of God's miraculous care, the seed of faith has grown strong enough to enter into a life-and-death struggle with its old enemy, unbelief, and its offspring death: not now for mere deliverance, but for the sovereignty of the world.

Oneida, July 25, 1852.

C. A. M.

FOR THE CIRCULAR.

Turning away from God.

It is not uncommon for truth to appear to the mind at one time with greater clearness than at others; and it is very natural to receive these visitations with little thought of whence they come. In reading the scripture some time since, I was forcibly struck with a thought contained in 1 Kings 11:9. "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." The idea that his appearing unto him twice, was a serious aggravation of his offense, seemed to show that it was an uncommon thing. And I turned to the record of those visitations with a quickened interest; and found (as it would be said now) that they were only dreams of the night. (1 Kings 3:5—15, and 9:2.) But whether by night or by day, the visitations of the Lord address themselves to the understanding—making truth luminous. 'Thy word is a lamp to my feet, and a light to my path.' And Solomon unquestionably saw and understood, in the light of those visitations, that the service of Israel's God ensured the rewards there promised: and on the other hand, that any deviation from that service to the worship of other gods, would be equally sure of receiving the recompense promised in 1 Kings 9:4—9. But with this living truth twice stamped upon his soul, he suffered himself to be led in the forbidden ways; building high places 'for all his strange wives,' which burnt incense and sacrificed unto their gods; thus mingling the worship of the true and the false—placing them, as it were, on an equality. As I meditated on these things, a solemn consciousness of the necessity of walking softly before the Lord, came over me. It seemed that he seldom spake but once—not often repeating a lesson, and hence the necessity of a watchful attention. The ex-

hortations and incentives to watchfulness in view of the coming of the Son of man, may not have sole reference and application to one event, either gone by, or in the future, but to an event of daily occurrence; and I prayed that my heart might be soft to the impressions of his spirit, but inflexibly retentive of those impressions—that I might be able to say at all times, like the boy Samuel, 'Speak Lord, for thy servant heareth.'

A further incentive to 'buy the truth and sell it not,' is found in the fact which daily observation is pressing upon us, that cases like this of Solomon are not few in our day. Not to speak of the probability, which the text, John 1:9 warrants us in believing, that the leading truths of God are made manifest to every one, and so, that all unbelief is a turning away, we have a multitude of specific cases of men who for a time give glowing testimony,—evidence of bright and shining light—who afterwards abandon, or become indifferent to their first testimony, and turn aside to some of the popular reform movements, thus frittering down the great truth of salvation from sin, and union with God, to a level with these comparatively contemptible movements. It is true that there is not the same gross worship of idols now that there was by the nations of Canaan; neither has the true worship the same visible temple and altar as then. But I doubt whether to a refined spiritual perception, the present idolatry is much less real, or less gross than theirs, or whether Baal's prophets are proportionally less than they were in Elijah's time.

Covetousness is idolatry; and the covetousness which the disciples of Christ manifested when they strove which should be the greatest, is not the least reprehensible kind. It is, probably, this spirit of idolatry into which many have been led; and which, in turn, has led them far away from the simplicity there is in Christ; some into mere benevolent reforms, some into the whirlpool of politics, and some into the spirit rappings. But all with the secret desire of doing something, or being something more than a mere member of the body of Christ. I am satisfied that within the circle of my acquaintance and former companionship at least, this spirit is widely at work. Neither is the influence of 'strong wine' wholly unfelt in producing these results. But whatever causes are at work, or into whatever courses they lead, the first cause may be traced in a failure to 'set the Lord always before their face;' for like the pillar of fire and cloud he will lead them in the way of righteousness.

H. N. L.

Verona, August 2, 1852.

Titles of the Son of God.

The Bible applies to Jesus Christ many significant titles, some of which we will mention. 'Thou shalt call his name Jesus: [Savior:] for he shall save his people from their sins.' He is also called Immanuel, [God with us,] the Son of Man, our Lord and Savior, the Word of God, the Word of Faith, the Prince of Peace, the Prince of Life, King of Righteousness, &c. &c. These are only a few of the titles with which our sovereign is honored.

The appellation, "*The Word of God*," as a name applied to Christ, is an interesting one to consider, as it gives additional and quickening force to many passages of scripture. Take the following for instance: "The word of God [Christ] is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight." Heb. 4:12, 13.

"Being born again, by the word of God,

[Christ,] which liveth and abideth forever." "The righteousness which is of faith speaketh on this wise; Say not in thy heart, who shall ascend into heaven, (to bring Christ down from above,) or who shall descend into the deep; (to bring up Christ again from the dead;) but what saith it? The word [Christ] is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach." Rom. 10. 'Faith cometh by hearing, and hearing by the word of God,' [Christ.]

In these passages and many more that will occur to the reader, the name of Christ could be substituted for the expression, 'word,' and 'word of God,' with great effect, as these terms are too apt to be regarded as meaning only the scriptures, or letter of the Bible.

The all-controlling idea in the apostolic preaching and testimony was Christ, the *Cross of Christ*, Christ and the resurrection, Christ in you the hope of glory, Christ come in the flesh, &c. He was the soul and essence of the gospel they preached under whatever forms of language. Could the veil of legality and unbelief be removed from the minds of men, the writings of the apostles would present entirely a new aspect. The name of Christ would be read in every form of expression. Every word would glow with his *life and love*. Paul's confession, 'I determined not to know any thing among you, save Jesus Christ and him crucified,' would be seen to include every good. Christ was every thing to them. He had not only tasted death for every one, but he had experienced every form of temptation and trial for every one. So that he could meet every want—fill every heart. He was a pattern for the meek and lowly, and was crowned on high, as the King of glory.

G. C.

Short-Sightedness.

A man is properly called *short-sighted*, who conceives of himself as a 'creature of circumstances'—who sees no futurity, and recognizes nothing that is invisible. The world abounds with persons of this class; and they are often accounted wise. They may be thought wise in their generation, but their wisdom, considered with reference to eternity, is foolishness. True wisdom teaches us to look carefully over the whole chess-board of existence, and move with reference to all interests concerned, and the ultimate termination of the game, instead of confining the attention to the present advantages gained by particular moves. Many times moves which to a short-sighted player appear very good, prove in the subsequent course of the game, the worst moves that could be made. Thus it is in the game of life.

In general, we may class among the short-sighted, all who suffer their attention to be absorbed with present enjoyments and tribulations, to the exclusion of more important interests—all those who on the one hand, say, 'let us eat, drink, and be merry, for to-morrow we die;' and those who, on the other hand, murmur foolishly, as did the children of Israel in the wilderness, against present trials.

The true platform of life will be attained by rising into fellowship with the spirit that reckons 'one day as a thousand years, and a thousand years as one day'—the spirit that is independent of time, and space, and circumstances. This is feasible: we can divest ourselves of small-heartedness, and rise into sympathy with the eternal mind, and act as in the midst of eternities—act as if in the presence of God, 'the Judge of all,' and of his invisible hosts. And this is precisely what Christ desires to do for all.

The Bible furnishes many examples of freedom from short-sightedness—heroes with hearts large enough to act righteously, without expecting any present reward, but on the contrary,

expecting present persecution and condemnation for thus acting. They, 'of whom the world was not worthy,' 'wandered about in deserts, and in mountains, and in dens, and caves of the earth.' These are our examples; and let us, like them, look to the end of our course, and 'walk by faith, not by sight,' declaring our independence of time and circumstances. Such a course may seem ridiculous to worldly-wise philosophers, but it is certainly the only path of wisdom. 'The foolishness of God is wiser than men.' w.

THE CIRCULAR.

BROOKLYN, AUG. 11, 1852.

Presidential.

The Free Soilers are about holding their National Convention for the nomination of a Presidential Candidate. An exchange paper, speaking of the prospects of that party, says:

"The whole West seems alive for Hale and Giddings, or Chase and Clay! The enthusiasm of the people and papers is irresistible. Half-fares have been secured on all the routes to the Pittsburgh Convention, and an immense gathering may be expected."

Thus there are to be three principal candidates in the field; Scott, nominated by the Whigs, Pierce, by the Democrats, and probably John P. Hale, by the Free Soilers.

These parties will make the most noise, and claim more immediately the public attention; but they are after all trifles—mere brushwood fuel, to the great movement which has commenced, for carrying out the nomination of Jesus Christ to the throne of the world. That is the grand purpose which is heaving underneath all this superficial foam of politics and parties; and it may burst out any day, in all its magnificent distinctness. It is clearly shaping the course of events, and controlling more and more directly, the result of all inferior issues. But it is a design of world-wide magnitude, and eternal import; and its sublime march is not to be measured by the blare and bluster of a four years' Presidential campaign. Do we not know that all the most important processes of our life go on in secret, unobserved? So the preparations of Christ's advent, and the Kingdom of Heaven, are only the more effectual for being carried on in the inner sphere. His party, if unseen, are innumerable, undivided, and have nothing else to do. The Conetric Convention is in perpetual session. Talk about party enthusiasm! The world knows nothing about enthusiasm, and cannot know, with the pitiful objects and candidates which it has thus far had to deal with. Let the Heavens once break the spell of darkness, and present Jesus Christ as he really is, and there will be a heart-lifting among the nations, like the rising of the dead. This day is just before us: the resurrection party are ready to inoculate the world with their enthusiasm; the watchword, 'Christ the Conqueror of Death,' is beginning to circulate; and there is infinite hope in the already opening glories of the campaign. a.

The Romance of Disappointment.

Zenobia and Priscilla, the two principal female characters in the 'Blithedale Romance,' are represented as loving the same man—Hollingsworth. He in return is equally attached to them, until the question of marriage comes up, when he decides in favor of Priscilla. Zenobia, who it turns out in the *denouement* is a half sister of Priscilla, as well as her dearest friend, cannot withstand the disappointment, and drowns herself. Miles Coverdale is similarly disappointed by the marriage of Priscilla, and so ends the love-plot of the story.

The curious fact which it illustrates, is, the possibility of two friends being in love with the same person, and the inevitable disappointment which the marriage of either one must make for the other. We suspect this is no unusual circumstance in actual life. Society is pretty thoroughly streaked with just such double loving and disappointment.

It is evident that the mischief and disaster of such cases comes from the conflict between arbitrary institutions and the design of nature. Nature, with the best intentions, forms both Zenobia and Priscilla to love Hollingsworth. There is no sinister purpose to make the attraction a blessing to one and a curse to the other; but there is equal benevolence toward both. At a certain stage however, society steps in and impeaches the proceedings of God and nature, declaring that the combination they have formed is wrong, and that only one of them is entitled to its benefits. The practical adjustment of the matter accordingly is—marriage for one, and disappointment and suicide for the other.

It seems to us a better solution of this common problem might be found. We should say, the fact that nature permits and ordains the coinciding love of two persons for another, is evidence that there is some way for its innocent and harmonious adjustment, without the horrible duel that is involved in the single marriage of one of them. Why don't our moralists look around and see if the disappointment, vice, and frequent suicides which result from these causes, cannot be remedied? a.

The Governor and Council of New-Hampshire have granted a pardon to Kate Virginia Poole, (some account of whom was published in *The Circular* of June 6th,) to take effect on the 12th of August. It will be recollected that she was sentenced to the State Prison for life, for killing her infant child by throwing it from the window of a railroad car, probably in a fit of insanity, brought on by excessive grief and ill usage.

All Haste and no Rest.

In this country, however it may differ on other topics, public opinion is unequivocal on this point, that *every man must be busy*. In the People's College it has been unanimously declared that the azote of our common air is a non-essential, and a bore; and that oxygen is the only gas fit for enterprising Yankees to breathe.

Jonathan has come to believe that he must always be active; that his bow must always be bent. When he plants a tree, he cannot wait patiently for its slow, ordinary growth, but must be continually placing some new stimulus about its roots, trimming its branches, or splitting open its bark, and if its buds do not open with the first warm days of Spring, he must pluck it up to see if there be not a worm at the root. He can scarcely be quiet when quietude is essential to decorum. He studies how to turn the conversation into a business channel, that his friend's morning call may not prove an entire waste of the time so devoted. As he waxes old, he becomes more and more impatient, irritable, frugal and fidgety. He stops whittling to save John Bull's feelings, but he carries tablets and a pencil, to facilitate his meditations in the rail-car or omnibus. 'Be short,' is his Eleventh Commandment; and his favorite quotation is, 'Brevity is the soul of wit.' He thinks that in the Millennium, the President's Message will be no longer than the postscript of a telegraphic dispatch, and the debates in Congress, in those happy days, will be as brief and as soon ended as a legislative session in Rhode Island. He is willing the sermon should be of Orthodox length, on Sunday, but he likes to have the services concluded with the Doxology in short metre.

But Jonathan is mortal, and all the children of mortality are subject to occasional weariness. And what does Jonathan for refreshment when he is thoroughly tired? Does he leave his office an hour earlier? eat a lighter supper? or retire any sooner? Does he seek out any somniferous potions? or consult art for the means of lengthening his usual rest? Does he lock his door, say good-night to the legion of cares that attend at his pillow, and stretch his nerveless limbs for a long and wholesome sleep? No, but quite the reverse. He orders his Common Council to find out some hero, living or dead, that he may honor. He erects triumphal arches, gets up an expensive procession, and closes the day with a magnificent banquet. He relieves the reaction from one excitement by the novelty of another. When he has bought lots and built houses enough for people to confess him rich, he gets a carriage, buys a coat of arms, keeps men servants, and falls into a typhoid fever. He raves deliriously for three weeks, lives on stimulants till the 'stimulus of death' displaces all others,—and then poor Jonathan sinks to his first and last "long and undisturbed repose."

The above sketch of the American character, from the *N. Y. Times*, is graphically correct. Restless activity—intense go-aheadiveness is stamped on every body and every thing; particularly in the great cities. One gets a most vivid impression of it by passing an hour in the crowded streets of New York. The rush of life is wonderful. The visitor sees and feels that he is in a surging whirlpool of human force and passion—a mighty conflux of excitement that seems to carry away individuals as straws are carried in a flood. The idler soon becomes sick of it; the mere pressure of spirit and crash of elements around him, is tiresome, and he is glad to escape to more quiet quarters. But it is the development of American life and character; and whether good or evil, is still likely to increase.

We are inclined to differ from the moralists and philosophers who find fault with this restless activity of our people. We think on the whole it is a good sign, and in the course of providence is the appropriate type of character to come in with steam and telegraphs. It is true that we Yankees live fast; a week's life now is equivalent in variety and enterprise to a month in the times of our fathers. But there is no evidence that our lives are any shorter for it. And if there are signs of fagging a little earlier in the race, we might comfort ourselves with the idea that the loss of time is more than made up in distance. Somebody has said,

'One glorious hour of crowded life,
Is worth an age without a name.'

We consider the intense activity of life in these days, as an indication and result of *condensation*; and in this respect it is a very hopeful sign. The race is approaching by all outward and inward means—by swift communication on the one hand, and by spiritual preparation on the other, to realize its *unity*. It is the kindling influence of this approach that stimulates the pulse of enterprise. In the old times of distance and separation, nothing of the kind that we see now could have been possible. Slowness and dormancy were appropriate to the periods of dispersion. But now we concentrate; every thing is contributing to destroy the idea of space, and unity is doubling our use of time.

We look for no return to the slow ideas of the past; but on the contrary, believe that every year will develop new momentum to life, and will introduce new conditions for sustaining it. Under the commencing reign of Jesus Christ, and in the perfect unity of his future, we shall develop an activity and intensity of existence, that is not dreamed of now. It will be identical too, with our eternal rest. a.

Tradition and Scripture.

The talented author of "Cautions for the Times" illustrates the uncertainty of tradition compared with Scripture, by putting this familiar case: "A footman brings you a letter from a friend upon whose word you can perfectly rely, giving an account of something that has happened to himself, and the exact account of which you are greatly concerned to know. While you are reading and answering the letter, the footman goes into the kitchen, and there gives your cook an account of the same thing, which he says, he heard the upper servants at home talking over, as related to them by the valet, who said he had it from your friend's son's own lips. The cook retails the story to your groom, and he, in turn, tells you. Would you judge of that story by the letter?" The Bible shows how rapidly tradition becomes untruthful from that passage in St. John, where Jesus Christ says to Peter, in answer to his question, what John should do, (xxi. 22,) "If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren," (oral tradition,) "that that disciple should not die." Christ also says, "Thus have ye made the commandment of God of none effect by your traditions."—*Prot. Epis.*

The first case supposed in the above paragraph, illustrates very well the point intended—the uncertainty and corruption of oral tradition. But the passage in John is not equally appropriate. The 'oral tradition' of the disciples in this case did not pretend to represent the *word* of Christ, but only their inference from those words. And we believe the inference was not only a natural one, but was fully justified by the event. Christ having intimated to Peter that he should be crucified, replied to the question concerning John, 'If I will that he tarry till I come, what is that to thee?' He had repeatedly assured them of his coming within the period of that generation, and, in fact, within the life time of some of them. "Ye shall not have gone over the cities of Israel, till the Son of man be come." "Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom." With such language as this before them, they could hardly avoid taking the remark about John, as an intimation that he would be one of the number that should live to meet Christ at his second coming. It is quite as explicit and significant to this effect, as the language by which, immediately before, Christ *'signified'* that Peter should be crucified. In neither case was there a direct assertion in so many words. But the disciples correctly inferred his meaning in respect to Peter; and we believe as truly interpreted the remark about John. The latter, in his account of it, does not object to the inference that went abroad among the disciples, but modestly contents himself with repeating the exact words of Christ's statement. We have every reason to think that John did live to see the Second Coming, and hence that the opinion of the disciples was entirely correct.

In fact, this attempted criticism of the apostles is itself the best illustration of the danger of oral tradition, that could be put. It is founded on the most stupendous traditional falsehood that ever gained currency in the world, viz. the denial of the fact about the Second Coming, on the authority of the kitchen servants who did not see the event at the time Christ appointed, and therefore reported that it did not take place, but is still future. Our critic having swallowed their story, assumes of course, that John died as other men do; and then cites the expectation of the disciples that he would not die, founded on the intimation of Christ that he should tarry till he came, as an instance of the unsafeness of 'oral tradition.' The fact is right the other way. He is himself stumbling over 'oral tradition,' in assuming that the disciples were wrong, and that John did die. The popular views about the Second Coming are based wholly upon human traditions, contradicting the plain word of God; and the writer of the above needs first of all to clear himself at this fountain head of the evil he attempts to expose. a.

Cholera Preventive.

The city papers begin to scent the cholera abroad, and anticipate its possible appearance here, with such various warning and advice as they think appropriate; not omitting the best recipes they know of, in case of an attack. But every one seems to overlook the Bible preventive and disinfectant, which is to be found in the 91st Psalm, and is, we must confess, our sole security against the multiplied dangers of a city life. Compare it with the wisdom of physiologists and Health Commissioners:

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of THE LORD, He is my refuge and my fortress, my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: HIS TRUTH shall be thy shield and buckler. Thou

shalt not be afraid of the terror by night, nor for the arrow that flieth by day, A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. *Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come near thy dwelling.*

The Thankful View.

A vessel capsized in New York harbor, last week, in a manner so much like the 'Rebecca Ford,' a year ago, that we take an interest in copying the account given in the papers. She was a strong, substantial, sea-worthy vessel, the U. S. Revenue Cutter *Taney*, and on her way down the Bay to Fire Island. The particulars are as follows:

The wind was southwest, with a gentle breeze, and the *Taney* was running under jib, mainsail, and topsail, the rest of the sails having been previously furled. A slight sprinkling of rain came on, and Captain Martin descended to his cabin to exchange a light for a heavier coat; and he had scarcely taken it in his hand when his vessel received a most terrific shock, proceeding from a stroke, as if given by a hard substance, to her topmast, under the force of which she quivered in every plank and joint, and immediately settled over, as if to sink. The Captain had only time to turn round, in an endeavour to rush on deck, when he found the water rush in, and the cutter immediately capsized and went down. Three men and two boys were drowned almost immediately, two of the men and one of the boys being below, just at, or after dinner. Captain Martin rushed up, and with his officers and the remaining portion of his crew, clung to the spars and rigging, in a very pitiable condition; and it is probable that a good many more of them would have been lost but for the immediate assistance rendered by Captain Hagerty, of the steamer *Thomas Hunt*, plying between this city and Shrewsbury, who immediately flew to their help, and with the aid of his crew and passengers, took them from their dangerous position, and brought them to this city.

The cause of this melancholy disaster, was what is termed a "streak" of wind, which travelled from the shore through the surrounding air, in a dark and straight line, and actually struck the doomed vessel. It was observed by some persons on the Battery, and by gentlemen on the steps of the large office, to run like a dark bar towards the ship, and when the point reached her, she almost immediately sunk. Men who have spent the better part of their lives at sea, have met with nothing like it. The *Thomas Hunt* experienced only mild winds at the same moment, and the surrounding shore was calm.

The sinking of the 'Rebecca Ford,' was very similar. The stroke she experienced seemed to single her out from the vessels near. Though there was wrong management, the signs of a pre-determined providence are not the less clear, and we have given it a good import of course. Indeed, it being the purpose of God that Mrs. Cragin should be transferred to Hades, we have often admired the manner in which he caused it to be effected. He did not suffer her to waste away with the consumption, or writhe upon a bed of pain till death came as a relief. He did not suffer death to menace her with its terrors—she was taken 'in a moment, in the twinkling of an eye,' almost. How different from the death-scene on the *Henry Clay*, where it was all 'hurrying to and fro, and gathering tears and tremblings of distress,' and what between the fire and water, and harrowing sights and sounds, every victim must have died a thousand deaths. Death had leave to take her, but no leave of torture; and the act of seizure was apparently as simple as possible. She was surprised, no doubt, but with her quick thought, she had time to commit her spirit to God; and when she was found, her hand was on her breast, and her person in an attitude of graceful repose, as if she met the event without the usual struggling.

Then she was very happy during the trip, and up to the minute of her disappearance. Indeed, for several weeks, she had seemed to live in the harvest of her faith. All our last impressions of her are those of beauty and radiant happiness. At the moment of the shock, she was serving the table which she had spread with her characteristic bounty; and that was the last that can be reported of her.

We might wish she had had time to say a 'last word'; but what better message could she send than was already on the way, in a letter she wrote to Mr. Cragin the evening before? As if anticipating her new voyage she says: "I had some emotions of wonder and admiration of God's power and wisdom in bringing us through safely in 'the days of old,' which these scenes revive. Surely, after what has passed, we can trust him to pilot us through any thing, confident that he has the machinery sufficient, only give him time." Or what could she say to us more beautiful and appropriate than the chapter she read aloud two hours before her death, which closes with the passage, "Who shall separate us from the love of Christ? . . . We are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." When she had done reading, she shut the book with a sprightly motion, and said to her companions who were listening, 'What do you want better than that?' Our answer is, It is enough. u.

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So an apostle exhorts; to enter heaven, then, it is necessary to labor. Inspiration, in all its teachings, sets it down as necessary; man's experience, in all its successes and failures, shows it to be necessary. The very nature and reason of the case prove the same. It is an uphill road; we must labor to ascend it. There are burdens which cannot be thrown off; we must labor to carry them. There are assaults and sudden storms, at times, dashing and smoking cataracts of temptation; we must labor manfully to meet and stem them.

It is labor of the mind to keep the purpose strong and steady; labor of the heart to feed the affections with the right objects; labor of the sinew, serving God and gaining security and enlargement within, by philanthropic toil. It is the labor of watching and praying—the labor of fighting, perhaps—now and then the labor of a deadly grapple and wrestle with old Apollyon. It is labor with perseverance—enlistment for the war—continuance to the end—the long and strong and steady pull. It is labor with haste. The word used in the original, means to hasten—to be quick about it—at once, now, roused, earnest, eager; hastening unto the coming of that great day—struggling, leaping, bounding forward in the salient energy of desire to behold, and possess that glory. This is laboring according to the apostolic scope of the word, and this is laboring not beyond the greatness of the object, nor above the worth, the enduring wealth, the substantial good, the fullness of possession and joy in that heavenly home. All this should Christians do, and more; indeed, all this would be but stupidity and sluggishness, in comparison with what would be the case, did men but see and know and grasp the reality, or were God but to touch their souls and influence their desire with a living coal direct from the altar of his truth.

We cut the above exhortation from a late No. of the *N. Y. Evangelist*. It seems plausible, and pious; but it strikes us, on reading it, as such a palpable perversion of the text selected for its caption, that we insert it in our paper for the sake of appending a few remarks. The whole verse from which the caption is taken, reads thus:

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:11.

1. It is clear from this passage and its context, that instead of exhorting his readers to an 'uphill' life of 'philanthropic toil,' and hard labor, (as the *Evangelist* takes the liberty to assert,) the apostle was exhorting to exactly the opposite course—to a 'ceasing from our own works,' by 'entering into rest.' In the chapters preceding and succeeding our text, he shows Christ's qualifications for giving us rest; and his discourse is really an encouraging commentary on the proclamation of Christ in Matt. 11:28-30—'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

2. Instead of placing at the end of a toilsome lifetime, the 'rest' brought to view in the text, (as does *The Evangelist*), Paul commends it as an object of present attainment. 'We which have believed do enter into rest.' 'To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness.' He warns us in special terms against patterning after that sinful generation, who through unbelief remained outside of the promised land, grieving God, for forty years, and finally died in the wilderness. It is apparent, then, that the 'rest' does not refer primarily to a post mortem condition; but to a present redemption of the soul from the galling bondage of the law and its appendages—to a state of faith and oneness with Christ, where abundant fruitfulness in every good work is the spontaneous outgrowth of fullness of life.

3. We have seen that *The Evangelist* perverts the word 'labor,' from its simple meaning, by making it refer to a life-system of toil and self-righteous works. It is still further perverted by substituting it, thus defined, for faith, as the means of attaining rest. The apostle preaches no such penance, as a price for the gift he is commending to our acceptance. But 'we which have believed, do enter into rest.' God swears of some that they should not enter into his rest. Why? 'Because of unbelief,' they entered not in. 'Let us labor, therefore, (says the apostle), to enter into that rest, lest any man fall after the same example of unbelief.' Had Paul anticipated the perversion we have noticed, doubtless he would have distinctly defined the word 'labor' after the example set by Christ, on the occasion of an exhortation similar to the one we are considering. He had been exhorting the people to 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.' They said unto him, 'What shall we do, that we might work the works of God?' Jesus answered them, 'This is the work of God that ye believe on him whom he hath sent.' John 6:27-29.

It is manifest that the whole drift of *The Evangelist's* exhortation implies a misconception of the nature of the 'rest' spoken of—the time of its attainment—and the means by which it is attained. And furthermore, it virtually assumes that the old experiment of unbelief is to be tried over again;

* The legitimate signification of the word 'labor' in the text, according to Robinson's Greek Lexicon, is, 'to give diligence'—'to be in earnest.'

with this one advantage, however, over the former experiment, that after our carcasses have fallen in the wilderness of sin, we shall enter the promised rest.

We see nothing in the extract before us that is necessarily offensive, standing by itself; its form of words, for the most part, might consistently be incorporated into a Christian exhortation. But its power of mischief consists in its presuming to be a commentary on the verse in question—assuming to endorse it, while it speciously insinuates a system of legality into the place of faith—assuming to help Paul while it perverts his doctrine. It is only a specimen of the way in which the truths of the gospel are habitually turned into a lie, by many who assume the office of religious teachers. We do not wish to be uncharitable in our judgment; but when we consider with what easy looseness false theology can be manufactured from the word of God, under the cloak of zeal for religion, and with what reckless carelessness one will evolve from Paul's plain discourse such a system of self-works and legal twaddle as we have noticed above, we are prepared to sympathize with Paul's indignation against those who pervert the gospel of Christ; and we commend to the attention of those who indulge in such looseness, his warning in Gal. 1:8.

A Thought about the Second Coming.

If we look out at the window when there is a thunder shower in the evening, the blackness we peer into is momentarily illuminated, and all the scenery made visible by the flashes of the subtle fluid with which the air is charged. Diverted by these visions one evening lately, I remembered that Christ compared his Second Coming to the phenomenon of lightning; and concluded it was with reference to its instantaneous and universal effect. The lightning shines simultaneously in every quarter of the heaven, 'coming out of the east it shineth even unto the west;' the whole visual boundary is illuminated for one instant—and then darkness returns again. Are we not led to infer that the appearance of the Son of man was instantaneously visible to all who were in a certain spiritual sphere, or state of wakefulness—that the vision was like a flash of lightning for 'one moment, the twinkling of an eye,' and in that one moment, which revealed the glorious presence of Christ's person, believers who saw him were changed into the same image—were caught up—'went in to the marriage and the door was shut.' The same lightning flash, we suppose, discovered Christ also to his crucifiers—to the spiritualized wicked and antichrist, whom it was said he should destroy with the brightness of his coming. He came and went, and immediately darkness closed over a sleeping world, as it succeeds the flashes of a thunder storm in the night.

The Table Sanctified.

The Bible student will find it interesting to notice how much of Christ's reported conversation was *Table-Talk*; discoursed while eating or immediately after, and relating in some way to that act. His talk with his disciples at the feast of the passover, or, (as it is often called,) 'the last supper,' will recur to every one. The incident of the woman and the alabaster box, occurred at the table, and gave rise to interesting conversation. At a feast that Matthew made for him, and on two occasions when he dined with Pharisees, interesting table-talks are reported. After his resurrection, he appeared to his disciples as they sat at meat; and 'was known of them in breaking of bread.' It was 'after they had dined,' that he said to Peter, 'Lovest thou me?' and an affecting dialogue followed. The censures he incurred were singularly connected with his eating: he was charged with being 'a gluttonous man and a wine-bibber;' 'ate with publicans and sinners;' with unwashed hands; did not fast; suffered his disciples to pluck the ears of corn on the Sabbath, &c. All these criticisms elicited from him interesting answers.

It would not be difficult to trace several other discourses of Christ, to circumstances connected with eating and drinking. His discourse on the bread of heaven, for instance, was remotely occasioned by the miracle of the loaves and fishes; and his talk with the woman of Samaria began with asking her to give him some water to drink.

We see the appropriateness of making the table a place of worship, where we remember Christ, and invite his presence, and eat and drink in his name. And we believe he loves to commune with us there, and make it at all times a gracious ordinance.

[The series of "HOME-TALKS" (continued in this paper from the Oneida Circular.) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. Hinds.]

Home-Talk by J. H. N.—No. 114.

[REPORTED FOR THE CIRCULAR, DEC. 24, 1851.]

INDIGNATION AGAINST DISEASE.

It is our duty to submit to any amount of suffering which may be put upon us by God; yet we should make a clear distinction between God's application of suffering to us for our good, and the diabolical, wicked agencies which are employed in it. While we submit to God and love him, we should at the same time hate wickedness. Christ was 'delivered by the determinate counsel and foreknowledge of God,' but 'slain with wicked hands.' There was ground for submission to the act and sufferings of his death, but also ground for abhorring the wickedness involved in it, and demanding repentance on the part of those engaged in it.

To apply this principle to disease: we are bound to submit to God without murmuring, under any degree of suffering from disease; but never let that submission degenerate into a toleration of the spirit of disease: never consent to the wickedness employed in it. On the contrary, we ought to cultivate in us an abhorrence of the spirit of disease.

We should not feel at liberty to tolerate with any kind of complaisance, or have any fellowship with, a miserable, unclean fellow, who continually thrust himself into our society, when he knew we did not want him any where near us. There is a degree of modesty and delicacy to be observed in our intercourse with each other: and whoever discards that delicacy, and thrusts himself into another's society against his wishes, is a detestable character. We should positively refuse to fellowship such an individual. Such however is the character of Satan and his various agencies. Death, and the innumerable varieties of sickness, are impudent spirits—they are utterly destitute of any thing like modesty and delicacy. They thrust themselves upon others' society, without an invitation, crowd into doors without knocking, steal into persons' presence in all manner of mean ways, and remain there after they have been warned off again and again. They are perfectly impudent, and therefore detestable. Such spirits we ought to have no fellowship with: they should not be tolerated or respected for a moment.

Again, you could have no fellowship with a person who would thrust his troubles on some one else, contrary to his will, and who, because he was suffering himself, would annoy every one around him, and try to make others as miserable as himself, for the sake of sharing sympathy. That is not a right spirit, and ought not to be tolerated.—Well, this is precisely the character of these demons of disease that thrust themselves upon mankind. They would torment us for the sake of alleviating their own miserable condition; they thrust themselves upon us without our consent, and mix up with us, and endeavor to make us as miserable as they are, for the sole selfish object of relieving themselves by sympathy.

Again, we ought not to tolerate in our society, a spirit which breeds division and disunion—a meddling, interfering busy body—a disturber of harmony. Disease is precisely of this character. Such is the nature of all dislocation and dissolution. It is the intervention of a foreign substance, breaking up the unity of life, interrupting the fellowship and harmony of one part of life with another. The spirit of disease is a parasite, insinuating itself into life, and interrupting its circulation and harmony. It is a mischief-making, quarrelsome character, that comes in to set one member of the

corporeal association or organization against another.

All parasites live by destroying other life.—God does not live in that way. He lives on his own resources, and gives life to every one that he has to do with. Any spirit that has to murder in order to live, that comes into fellowship with other life only to suck and destroy its virtue, that appropriates life to its own lusts, is a damnable spirit, which ought to be abhorred by all reasonable beings. This is the nature of all disease; it is vampire life. It is a greedy, swinish spirit, that is regardless of the life and happiness of others, and preys on whatever life it can. The great difference between God and the devil, between pure, interior life, and unclean, vampire life, is that God gives life to every thing he touches, and the devil sucks and destroys all life that he touches.

Now, though we may submit to suffering patiently, and regard it as applied by God, yet we are bound to abhor the spirit and character of its agencies, and have no fellowship with them. 'Touch not the unclean thing;' not simply because we want to escape from suffering, but because we will not connive at iniquity, will not have fellowship with greedy, selfish, devouring life. We are bound to be holy, righteous, and pure; and therefore we ought to abhor all life that is destitute of moral decency. Such is the character of disease. You look right at the spirit of any disease, and you will see that it is barbarous, impudent, and indecent. If it would come to you, and respectfully ask you to sympathize with it, you might possibly be tempted to share its burden. But here it comes in the form of an unclean beggar, marches right into your parlor, sits down at the fire, and torments you day and night, acknowledging no favors, but pretending to stand simply on its rights; and finally ends by turning you out of your own house. It is a damnable imposition. There is a moral obligation in such cases that ought to be attended to; we should see to it that our moral nature does not submit to such swinish outrage and intrusion. If we have not a healthy abhorrence of disease, but suffer ourselves to be preyed upon and devoured by it without resistance, we do allow the spirit of disease to take possession of our moral nature; and we must expect hideous results.

Disease, after being allowed to thrust itself thus unceremoniously into our bodies, soon claims the "right of possession." But why should it make this assumption? The fact that a man has had possession for a long time, of property that does not belong to him, is an accumulative reason why he should surrender that possession. The longer disease has had possession of our bodies, the more iniquity it has committed, and the greater should be our abhorrence of it.

A great many diseases are considered as authorized and sanctified in their proceedings. Consumption is thought by the world to be a very delicate thing: it is a particularly *reverend* disease: but, in truth, they are all impudent ruffians—their actions are perfectly lawless: and if there can be any distinction between them, consumption is the most iniquitous of them all: it is the chief of a thievish company.

In all cases of disease, pain, &c., a good plan to adopt, is, to drop all contest with the suffering involved, and concede that it may be good for us to suffer, and be ready to bear any amount of suffering without murmuring against God: but wake up our whole moral nature against selfish and greedy spirits that are thrusting themselves upon us in the shape of diseases. In this matter we ought to mind nothing about personal results, but as citizens of God's universe, and champions of the rights of humanity, it is our duty to perseveringly deny the claims of immodest and swinish spirits. If we attack the principality of disease in this way, we shall be backed up with the whole power of Christ. He will not protect us in merely seeking our own comfort, but he will protect us in abhorring iniquity. He will protect us in

loving God, and hating the devil; and the distinction between them is that which we have set forth. The Spirit of God is one that gives more than it takes, and that will endure any tribulation for the happiness of others. The diabolical spirit is directly opposite: it will sacrifice the happiness of others for the smallest pleasure to itself. Here, then, let us take our stand. We will love the God-like spirit: and we will abhor all iniquity, whether in the form of disease or something else. In the name of God we will demand room to detest iniquity; and I know we shall have it.

The whole world live under the impression that the body is made to wear out and decay, like anything else. One thing is certain: God did not make the body to wear out for the benefit of the devil, or in the service of his miscreants. If God made it to wear out, it will wear out without their help. It would be much better to have it wear out handsomely, than to have it devoured by diseases. It is just as reasonable to say that God made your body for vermin, as to say he made it for disease.

HOME-TALK—NO. 115. REPORTED JULY 12, 1852.

GOOD AND EVIL, SUBJECTIVE.

I remember when I was in college, a philosophical question of this kind was propounded and discussed: 'Can there be a sound where there is no one to hear?' In other words, would the fall of a rock from a mountain to the plain, make a sound, if the vibration of the air did not reach the ear of any living thing? Concussion is an occasion of sound, not sound itself; the process of manufacturing sound is not complete without the ear: vibration is only one element of it. Thus we see that sound is a subjective thing—an affair produced in ourselves.

The principle here involved is applicable to spiritual sounds, as well as sounds heard with the natural ear. The great sounds of good and evil are subjective. Things objective are neither good nor evil in themselves considered. They are simply vibrations in the spiritual atmosphere, and are, therefore, only occasions of spiritual sounds. In order to become good or evil to us, they must produce sensations within us corresponding to their external vibrations.

And here we discover the necessity of salvation—the necessity of a living, almighty power within us, to protect our reception. If we have faith in Christ, strong enough to turn all evil into good, a faith which realizes that all things work for good, then we have a covering which protects us, and there is no evil to us; we are then in a state to receive only good impressions from all the voices there are in the universe.

If the principle is true that all good and evil are subjective, then we have power to regulate our sensations in regard to good and evil by changes in ourselves; and hence we can abolish evil so far as we are concerned. "Who among us shall dwell with devouring fire? * * He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil; he shall dwell on high: his place of defense shall be the munitions of rocks. Bread shall be given him; his waters shall be sure." Isa. 33: 15, 16. This passage indicates the possibility of ceasing to see and hear evil—of having our life so protected, that nothing but good can reach it.

We need not imagine that evil is some monstrous outside affair that we must battle with. 'The kingdom of heaven is within you;' and the kingdom of hell is within you, if you are subject to it at all. The true doctrine of the Bible is: 'To the pure all things are pure.' Do you ask, Is there not vice, misery, and evil, of all sorts at work in the universe? I reply, It is not evil to me: 'it is evil to him who evil thinks;' it is evil to him whose senses are open to evil impressions. What is evil to one is not necessarily evil to another. We may, to be sure, be called upon to sympathize with those who are under influences of evil; but in the long run, every one must bear his own burden. We will sympathize with others' troubles so far as it will do any good, and no further.

We may regard evil as the ground under our feet. We can tread on it in safety; but it will not do to lay down and grovel in it. If we do, it will gain power over us—we shall partake

of the evil. By faith we can become blind and deaf toward all evil.

Satan infused the idea into our first parents, that it would be quite advantageous to them, to have their sensations enlarged toward evil as well as good. After floundering through the cursed experience resulting from that enlargement, the world must now go back and close the senses that the devil then opened—become blind and deaf to evil: 'shut their eyes from seeing of evil, and stop their ears from hearing of blood.' And we hope the world are nearly ready to part with these privileges, which have always been such a curse. Love is better than knowledge: it is better to enjoy more, and know less. For my part, I am perfectly willing to surrender all that Adam gained in his negotiation with Satan in the garden of Eden. Let us pray earnestly that the senses which were then opened may be closed. The prodigal son investigated both sides of this question; and after he had enlarged his perceptions for a while among the swine, he was quite willing to have his perceptive faculties diminished.

Table-Talk, by J. G. N.—No. 26.

February 20, 1852.

LIBERTY.—There is a vast amount of longing after liberty in the world, which is based on a wrong assumption. It refers liberty to outward acts and conditions; whereas true liberty is to be sought only in a true spiritual medium. Liberty to eat and drink, to a sensual mind, is the right and power to get food to the mouth; but that is not liberty in any valuable sense. The only way to actually enjoy liberty and peace in eating and drinking, is to have a pure spiritual medium in which to eat and drink; to be possessed by a spirit which will make your conscience free and your justification good, and that will discern the Lord's body in food. 'Art thou called being a slave, care not for it;' i. e. mind nothing about your circumstances. 'He that is called being a slave, is the Lord's freeman;' i. e., if a person has a heart of faith to receive the true spirit of liberty, and dwell in a free medium, slavery cannot bind him. So, in all circumstances, and with reference to all things, the true way to obtain liberty, is first to seek the spirit of liberty. The human heart craves perfect liberty; and one of the dearest of human liberties, is the privilege to go spiritually into the invisible world—the liberty of access to all worlds—the liberty that ignores death—liberty of communion with Christ, with the glorious spirits that surround him, and with friends that death has separated from us. No true heart is, or can be separated from a longing desire after this liberty. How is it to be gained? Not by government, or by any external condition: it can only come through the spirit of liberty; and that is the spirit of Christ and of heaven. 'Where the spirit of the Lord is, there is liberty.' 'Whom the Son makes free, is free indeed.' By placing yourself in communion with the spirit of liberty, you touch a conductor which opens communication with all worlds, and gives you liberty with reference to all things.

The Lord our Shepherd.

The sheep is an animal of favorite use in Bible similitudes, and God seems to have distinguished it with peculiar favor in making it so often the type of his Son. A ram was accepted in the place of Isaac; and the blood of a lamb upon the houses of the Israelites was a token to the destroyer to pass them by, when all the first-born of Egypt were slain: 'a lamb without blemish' was a frequent sacrifice in the Jewish worship. The Old Testament writers, in speaking of God and his people, often employ the similitude of a shepherd and his sheep. Sheep are docile, harmless, and defenceless; and lambs are the emblem of innocence: this is the character of the children of God, and they are dependent on him for protection. It was a favourite comparison of David's. Referring to God's dealings with the children of Israel, he says, 'He made them go forth like sheep, and guided them like a flock.' 'The sheep of his pasture'—the people of his pasture, and the sheep of his hands, are other expressions occurring in the Psalms. Speaking of himself

David says—'I have gone astray like a lost sheep; seek thy servant'—as though God was his shepherd. In another place he says, 'The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.' The prophets repeatedly liken the people of God to sheep, and speak of false shepherds leading them astray; at whose hands the flocks shall be required. The 34th chapter of Ezekiel is an interesting specimen of the use of this comparison.

Christ likens his followers to sheep, and calls himself the good shepherd. 'My sheep hear my voice, and I know them, and they follow me.' He said to Peter, 'Feed my sheep.' Paul and Peter speak of him as the Shepherd of souls. He is also called the Lamb of God, representing his spotless innocence, and his spirit of willing sacrifice. 'He was brought as a lamb to the slaughter, and as a sheep before its shearers is dumb so he opened not his mouth.'

There is food for faith in this examination, which might be extended much farther. It learns us to trust in the protection of Christ as our shepherd, and expect to find an abundant pasture; it learns us to keep in the fold, to follow the voice of our shepherd, and not seek our food independent of him. H. A. N.

Peace—Subjective and Objective.

The Bible presents this two-fold idea of peace; and from the teachings of Christ we get a clear view of the relative importance of the two conditions, and of the order in which these conditions are realized. Christ said to his disciples, 'These words have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation.' (See John 16: 33.) This text clearly brings to view the subjective and primary condition, showing it to be independent of external circumstances, and compatible even with tribulation and persecution, and warfare with hostile surroundings, and the principalities of evil. The disciples were about to lose their shepherd, and be scattered as sheep in the midst of wolves: perilous times were immediately before them; and Christ did not disguise this fact, but on the contrary, plainly set it before them as part of their inheritance. And yet in the midst of this, he could point them to an interior asylum—a refuge in himself. The subjective conditions of peace were secured to them by their union with Christ, and available at all times, and under all circumstances. They needed not to be taken out of the world, or to wait for the world to be made better; the soul and essence of the thing was within, in the inner sanctuary of their hearts.

This adaptation of the gospel to reach mankind in all conditions, without any preparatory change, or arrangement of circumstances, is its distinguishing glory. It first takes effect on the interior; its first advent is to the soul, where the work of new creation must begin. And from the center, the subduing, assimilating process will extend to the circumference, making the 'new heavens and the new earth, wherein dwelleth righteousness,' and universal peace. W. H. W.

Oneida, August 1, 1852.

The Public Spirit.

The public spirit is a phrase quite popular among us. We understand by it the opposite of the egotistical, self-seeking spirit, that we are enveloped in before we come into fellowship with the life and spirit of Christ. It is the 'we-spirit'—the spirit that leads to unity with each other, and oneness with the Father and the Son.

It was a striking feature of Christ's character, and of all the apostles. We look with admiration at those heroes of the public spirit, and feel that in order to come into more union and fellowship with them, we too, must have the same spirit. In studying the character of Christ, it is very noticeable that the public spirit prevailed in him, at all times, and in all circumstances. He was wholly absorbed by it. It was his meat, and his drink; and by it he

conquered all enemies, even death, and him that had the power of death. Whenever he was questioned as to his acts, he referred them to the will of his Father. He said, 'I seek not mine own will, but the will of the Father which hath sent me.' And again, 'My meat is to do the will of him that sent me, and to finish his work.' Numerous other passages might be quoted, showing that his whole life was a perfect embodiment of the public spirit. Particularly so, was his death on the cross.—The language of his soul ever was, 'Not my will, but thine be done.' The will and purpose of God in all things, is the great public spirit. Whoever finds out his will and purpose, and comes into harmony with it, is fruitful and happy. Paul was in harmony with it—the idea of his life was summed up in doing the will of God.

If any have difficulties, either of mind or body, on examination, they will generally find the cause to center in a lack of the public spirit. It is the public spirit that prompts us to be ever ready to sacrifice all private interests, to the good of the whole; believing that our own personal affairs are subservient to the interests of the church. And if we ask for fruitfulness, that it may contribute to serve the public interest, we shall be prospered, and grow in grace, and in the wisdom and knowledge of God. F. M. L.

Oneida, August 3, 1852.

Some one has said that no scene is delightful which has not human life in it—that mere inanimate nature is not beautiful. This is true; and we may add, no scene is really beautiful which does not express, not only human life, but God's Providence and Divine life. To actually perceive the beauties of inanimate objects, they must be viewed in connection with human life, and through an atmosphere of faith that bathes them all in God's spirit.

CORRESPONDENCE.

FROM NEW JERSEY.

Felville, July 26, 1852.

—I desire to obtain the volume of *The Circular* which you are now publishing weekly.—Being one of that unfortunate class who have but little filthy lucre, I am unable to contribute as liberally as I could wish, for the support of your paper. I will however endeavor to send you a shilling per month, and more if possible. I feel a deep interest in the principles and truths you advocate, and hope the seed you are sowing will fall upon good ground, and bring forth fruit, some sixty, and some an hundred fold. Never—never was mankind better prepared to receive truth, or more willing to hear, than at present. The fields are white unto the harvest. The laborers are few, but they are increasing in number. Blessed is he that entereth into the vineyard of the Lord to work, even though it be at the eleventh hour.

Yours in the bonds of brotherhood,

THEO. L. PITT.

FROM MASSACHUSETTS.

Griswoldville, July 27, 1852.

—I feel like uttering a few lines expressive of that glow of enthusiasm which pervades the hearts of all believers. I love to be looking at the true state of the case: and our warfare is no chimeric. I find myself engaged in very deed with the enemy; and I cannot tell you in words, how much help our weekly *Circular* affords us in this time of need. I feel very thankful for it, and to those brethren and sisters "devoted to the Sovereignty of Jesus Christ." I would that the Lord bless you in very deed, for your labor in the Lord. I am devoted to the same work; and just in proportion as the energy of faith works in my heart, I realize the divine blessing—externally and internally—and I know God will help me any way and every way to confess his Son, and thus become a medium of his power and grace. I have a definite purpose, and I find a hearty, active service, congenial to the faith I have received, as well as to the instincts of my spiritual constitution.

LOREN HOLISTER.

A correspondent from Massachusetts writes, under date of Aug. 3d—

"The *Circular* grows more and more interesting every number; and we would like to have you put our name on the list headed by Bro. Hollister: either in the original way that he suggests, or in some other, we think we shall be enabled to raise the \$25 for the coming volume."

Letters Received.

M. Grenell, 2; A. C. Sears; H. N. Leet; D. A. Warren; A. Kinsey; G. W. Robinson; H. W. Burnham.